

POLEMICA,
Controversial Letters,

T O

Mr. GEORGE TROSSE.

Mr. RICHARD BAXTER.

Dr. WILLIAM BATES, and

Mr. JOSEPH HALLET.

ΤΟΥΣ ΑΝΤΙΑΓΕΝΤΑΣ ΕΛΕΓΧΕΙΝ. Epist. ad
Titum I. 9.



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To Mr. GEORGE TROSSE.

S I R,

I Here Present to your serious *Review*, in the sight of the World, some of those Letters, which I wrote to you upon a Subject of great Importance, to all those that have *Named the Name of Christ*. I doubt not but some Readers, through the Grace of God, shall be effectually Influenc'd by the Truth contain'd in them.

I would much rather You should be brought to the Knowledge of the Truth, by the Means of other Men's Argumentation, than mine own. I beseech you again, and again to consider the Contents of Mr. BURSCOUGH'S Book: And have a care You do not entertain any Aversion from what you see He so confidently Asserts (and I say so evidently Proves) unless you are Confident, that the Holy Scriptures give you Authority so to do: And if you have such Confidence, I shall beseech you to consider, as in His Sight, who shall Judge the World in Righteousness, what Grounds you have to be so Confident, that your Interpretation of the *Holy Scriptures* is Right, but the Interpretation of All the *Ancient Fathers*, and all Persons that held *Communion* with Them, is False. I pray God to Bless you, and to give you Understanding in all Things,

Your Faithful Friend,

and Servant,

E. E.

*An Answer to a Letter from Mr. G. T.
Dated July 21. 1691.*

S I R,

I Really Thank you for your Letter, and shall not pretend to lay any further Obligation upon you to write to me, only I desire you would Say nothing of what I Say, or Do, but with a due Consideration, that You, and I must shortly appear before the Judgment-seat of Christ. I do not wonder, that you give Me such Foul Language, as *Rude*, and *Unmannerly*, since you Express such an Admiration of the Person of *J. F.* whom I know to have been a very *Criminal* Person, upon divers Accounts besides this Abomination, That he pretended to have a Power to *Ordain Ministers of the Gospel*. As to my Reasons for calling him *Phanatick*, upon the Account of his *Wresting the Holy Scriptures*, I shall at present give you the Trouble but of this one Instance, but shall insist longer on the Justification of the other Reason I alledg'd. In the 182 page of his Book, Entitled, *The Fountain of Life opened*, He has these words, "There are not a whole World, nor half, but the far less part of the World Redeem'd by the Blood of Christ. Could any One, but a *Phanatick*, Dare thus to *Contradict the Holy Scripture* in express Terms? The *Holy Ghost* says expressly, 1 *Joh. 2. 2. He is the Propitiation for our Sins, and not for ours only, but for the Sins of the whole World.* Concerning his Averseness from the Use of the LORD's Prayer, you say, "I should have askt him while he liv'd, and he would have given me his Reasons. You should not be so Positive in saying to Me what I know to be False. For in a Letter he wrote to me, he assur'd me, that if I should write again to him, he would return my Letter Unseal'd, as it came to his Hands. And I have Arguments highly probable, that he Pretended to his People, that the Reason he would not entertain any Correspondence with me, was this, that I was certain-

certainly *Distracted*. You say, "If he us'd not the LORD's Prayer, 'twas not because he absolutely thought his own words to be more Useful. To prevent all Cavils, I shall repeat my own words, "He conceited his own Words to be absolutely more Useful in the Publick Worship. Now let any Man judge whether the Truth of this does not follow from hence, That he never Us'd the words of the LORD's Prayer, and always Us'd his own: Therefore I tell you again, he was a most Detestable *Phanatick*, and a Person most injurious to the Church of God. What you mean by *Scandalizing*, I do not certainly know. By *Giving Scandal* to the World, I mean the giving Men an occasion of *Sin*, through such an inordinate Love to the Writings of *J. F.* as is apt to make them *Swallow* all his most Pernicious False Conceits, of which I hope in Time the World shall be sufficiently Inform'd, and Caution'd against.

You say, "These are among you; The Lord's Prayer, the Decalogue, and Creed are in your Catechisms, and expounded in them, and by them, and are usually rehears'd in some of your Congregations, and so you have the same easy way to teach the People.

SIR, I beseech you, have a care of your Sincerity; do not in the least *Precavitate*: We are in the Presence of the God of Truth. Will you say, that the *Presbyterian*, and *Independent* Congregations have the same way with the *Church of England* to Teach the People, that *All holy Desires* are contain'd in the LORD's Prayer, all Fundamental Points of Christian Faith in the *Apostles Creed*: And that this Creed is soundly, and *Orthodoxly* Interpreted by what is commonly call'd the *Nicene Creed*, Recited every Lord's Day in the Assemblies of the *Church of England*? And are the People in these *Separate* Congregations Every LORD's Day minded of the Ten Commandments, and Call'd upon to Pray to God to have Mercy upon them, and to incline their Hearts to Keep these Laws? You wrong me in insinuating that I undervalue Preaching. It is of great Use, so far as it makes the People to understand how to Pray *Effectually*, according to the Lord's Prayer, and to Believe the *Articles of the Christian Faith*.
So,

So, that by the Assistance of the *Holy Ghost* (in whom they say they do Believe) they may sincerely Love the Lord our God, the *Father, Son, and Holy Ghost*, with all their Heart, and with all their Soul, and their Neighbour, as Themselves, accounting the *Habit of Charity*, or *Divine Love*, necessary to Salvation. Such Preaching indeed is most requisite : But such Preaching as Justles out the Use of the *Liturgy*, and takes People off from a due Regard to the LORD's *Prayer*, is most Pernicious to the Souls of Men. And I say again, and again, that in Ten Thousand of such Sermons, as *J. F.*'s, there is not contain'd such a Summary of all Truths necessary to Salvation, as there is in our *Catechism*, and *Liturgy* : And therefore I Aver before God, *Angels*, and *Men*, that He was the Servant of the DEVIL, in Teaching People to despise our *Holy Liturgy*, and Seducing them from the Religious Assemblies of the *Church of England*. Was not *J. F.* a Separatist from the *Doctrine of the Church of England*, who Denies this Fundamental Point of Christianity, exprest in our *Catechism* ? "I learn to Believe in God the Son, who hath Redeemed Me, and all Mankind. Your Attempt to Justify these words of Dr. Owen, viz. "If the Word doth not dwell with Power in us, it will not pass with Power from us, is indeed very weak, tho' your words have some seeming *Subtlety* ; "Pray, how can that proceed from us, which was never in us ? Where the Word was never entertain'd with its due Power, it can never be exprest with it. In the same Page you say, "That *Judas* might Convert Souls, as well as *John*, (tho' probably not so usually and frequently.) *Ans.* I pray, Sir, must not the word proceed, or Pass from him, from his Tongue, or Pen, by which he might Convert Souls ? May not the Power of the *Holy Ghost*, that does not Sanctify the Speaker, or Writer of Expressions containing *Sanctifying Truth*, Sanctify the Hearer, or Reader ? Is there any thing more Evident than this, that a Man may exprest *Sanctifying Truth*, that shall be accompanied with Power, and Efficacy to the Heart of the Reader, or Hearer, tho' (by reason of his *Obstinacy* against the *Spirit of Truth*) it proves *Ineffectual* to his own Heart. You do me great wrong in saying, "That I do very unhand-
somely

"somely, and uncivilly give Dr. Owen the Lye, as the Au-
 "thor of a notorious Falshood, &c. which yet (say you) is
 "Groundless. *Ansiv.* He says Reflecting upon People of Our
 Communion, "Few there are that think that any Act, or Duty
 "of their own is Requir'd, &c. which I say again is a noto-
 rious Falshood, because every one that Reads, or Hears Our
Catechism, Knows that it is Requir'd of All Men to Examine
 themselves, &c. You say, as Occasion presents, "You join
 "in the Publick Assemblies, and Worship of the Church of
 "England. I have heard to my Comfort, that you have done
 so, and that you always use the Words of the LORD's Prayer
 in Publick Worship. But why wou'd you so mightily Ap-
 plaud a Person, that never wou'd say the Words of the Lord's
 Prayer in Publick Worship, and was always a Profest Bitter
 Adversary to the Use of the *Liturgy*? As to *Socinianism*, &c.
 I pray consider, as in the sight of the God of Truth, the Pa-
 pers I here Present you: I believe there have been of late near
 Twenty Books Printed in this Kingdom against the God-head
 of our Blessed Saviour: And think what you please, this is to
 me probable in the highest Degree of Probability, That in
 Case it shall be left free to any Minister to Say, or not to say
 the *Common Prayer*, this Nation will be a Thousand times in
 greater Danger to be Over-run with *Anti-Trinitarianism*, than
 with *Popery*, in Case the *Papists* were Tolerated as much as
other Dissenters from the Church of *England*. I do most
 heartily believe, that if you had observ'd all the Progress
 of *Socinianism*, as I have done near Thirty Years, you wou'd
 abhor to Keep up a Congregation Separate from the Commu-
 nion of the Church of *England*. I pray God to give you Un-
 derstanding in all Things: And in all Sincerity I return your
 Subscription,

Your Friend and Servant,

in Christian Charity.

S I R,

THe Christian Respects I have for you, constrain me to give an Answer to Two Passages in your Letter, which I omitted in the Papers I sent you last Week. You say, in Vindication of *J. F.* from the imputation of being *Phanatical*, in his Interpretation of the *Holy Scriptures*, 'Suppose he do 'mistake in their Meaning, is this enough to make him a *Phanatick*? If so, I am certain that several of those Fathers, 'which you Name, and seem to have great Veneration for, were 'as great *Phanatics* as He, for they do very uncouthly Quote, 'and very unfitly Use many Passages of Scripture, which every 'Man, that has put his Nose into them, cannot but perceive.

Ans. This is a very indecent Expression, "Put his Nose into them. I have indeed a great Veneration for those Fathers, and I concur with them in all those *Sentiments*, in which they did all *Consent*. I grant they might have some Failings in their Interpretations of some Texts of Scripture, but *J. F.* was more injurious to the Profession of Christianity, in publishing that one perverse Conceit, that *Not half the World were Redeemed with the Blood of Christ*, than those Fathers were by all the Errors they have Publisht: And therefore it is impossible, but that any Learned Man, sincerely Pious, that has study'd those Fathers, should Abhor that *J. F.* should be Compar'd with them for *Orthodoxy*. They all shew that their Hearts were full of the Sense of those most important words of the *Holy Apostle*, 1 Tim. 1. 5. 'Now the End of 'the Commandment is Charity out of a pure Heart, and of a 'good Conscience, and of Faith unfeigned. Of which words the Learned and Pious Dr. *Hammond* gives this Paraphrase: 'The Substance and Perfection, or else the Design and Aim of 'Christian Duty being Charity, whose Genealogy is this, Faith 'unfeigned begets a good Conscience, *i. e.* Abstaining from all 'Sin, that Purity of Heart, that Love of all Men. I do not Charge Mr. *Flavel* (I shall take the Liberty to call him Mr. as often, and as seldom as I please; you may take the same Liberty

Liberty with Me, or with any Friend of mine) as *Impious*, or *Phanatical*, but where I can Prove, that his Interpretation is Repugnant to the true Notion of *Charity*, or the *Love of God*, and *our Neighbour*.

And now I shall give you some Account of my *Principles*, and *Practices*, with reference to those words of yours : 'Pray 'why should you now be so furious against our Separation, and 'your mis-named Schism, seeing you your self (if my Information deceive me not) wrote for the taking away of the Penal 'Laws, and Test? Was not this to give us this Freedom? What 'farther Designs you had in it, I know not, I hope 'twas not 'for Popery; you ascertain us 'twas not for Non-conformity.

I assure you I never wrote for the taking away of the *Test*, nor of all the Penal Laws against *Papists*, or other *Dissenters* : What I did was neither for *Popery*, nor other *Non-conformity*, but (God is my Witness) upon a Principle of common Charity : (Doing, as I would that in the like Case (in his own Apprehension) another should Do unto me) I say of common Charity, both to *Papists*, and *Non-conformists*. In the Reign of K. *Charles* the Second, when the Magistrates of this Town were about to Levy the 20*l.* a Month upon all those that Refus'd to go to Church, I wrote in their behalf to the Recorder, and also to Sir *Edward Seymour* : The Prosecution ceas'd; and not long after the Recorder (who was of himself sufficiently inclin'd to Lenity) gave me thanks for my Letter. In the Year 1680. I publisht a Paper with this Title : 'Some 'seasonable Words to Mr. *Richard Baxter*, in which I have these Words : 'It is not the *Spirit* and *Genius* of the Church 'of *England*, that has ever prompted any Man to speak to this 'effect, That the most *Conscientious Non-conformists* deserve to 'be most severely Punisht, rather than the most *Lewd*, and Debauch'd sort of People. No, Sir, I doubt not but you well know, 'that the sincere and obedient Sons of the Church of *England* 'desire, that no other Punishment might be inflicted on you, 'but what is truly *Paternal*, viz. That which is not so *Heavy* 'as to weigh down a Man's Conscience by any strong and vehement Temptation, to Do that, which he still Believes to be 'Sinful; or so *Light*, that any Man could be willing to incur

' the Danger of it, rather than Perform, or Abstain from such
' Actions, whose Performance or Omission is such, that 'tis
' very possible for him to Learn, that it is not any way *Forbid-*
' *den* by the LORD our God, who has Commanded us to
' *Submit to every Ordinance of Man*, for the LORD's sake.

Upon Consideration of these Things, perhaps you may think
fit to put a better Name than *Fury* upon the *Ardency* of my
Endeavours (to the utmost of my narrow Capacity) to lessen
the Number of the *Separatists* from the Publick Worship of
the Church of *England*. I pray God to Bless you, and to lead
you by his Holy Spirit into all Truth, and shall ever re-
main,

Your Faithful Friend,
and Servant.

To Mr. R. B. Oct. 9. 1691.

Mr. Baxter,

I Shall here, as in the Presence of our Blessed LORD, be-
fore whose Judgment-seat You and I must appear within a
short Time, lay before you some of those Many Errours in
your Writings, which tend either to the *Hindrance*, or the *Total*
Obstruction of the Course of *Christian Practice*. In the Se-
cond Part of the Book you call *Catholick Theology*, page 111.
you have these words: ' To Forsake some smaller Sins, tho'
' it be necessary, *necessitate Præcepti*, I think it is not essen-
' tial to saving Conversion, and Repentance, and necessary
' *necessitate Mediæ*, to Salvation.

By such a Thought you miserably Deceive your self, and
by Publishing it you lay a Scandal, or *Stumbling-block* before all
such Readers, who are not sufficiently Aware of your most
Erroneous Confidence, by which they will be in Danger to fall
into the most *Profound Hypocrisy*. To remove this *Scandal*,
it is most certainly your Duty to Declare to the World an
Assent to this, or to some other Proposition *Equivalent* there-
unto, That 'tis impossible, that any Man should be in a State
of Salvation, who *Frequently* Does any thing which He Knows

to be Sinful, or Omits the Doing of what He Knows to be His Duty towards God, or towards Man.

In your Book of the Life of Mrs. *Margaret Baxter*, p. 72. You have these words: 'He that should meditate, read, yea 'Love God so Intensely, as to Distract him, would do it over-much. Here you plainly suppose, that a Man may Love God so Intensely, as thereby to *Distract*, or make himself *Mad*. What *ughly* Conceits have you of the *Love* of G O D, the BEAUTY of *Angels*, and *Immortal Souls*! Does not the Blessed Apostle, to prevent all such extravagant Conceits, tell you expressly that 'This is the Love of G O D, that we Keep 'His Commandments? Can a Man be *Overmuch Inclined* (so much as to grow Mad, or Distracted by such an Inclination) to Do what God has Commanded him to Do; or *Too Averse* from Doing what God has Forbidden him to Do? Is it possible, that any Man should grow Mad, or Distracted by his *Zeal*, or the *Intenseness* of his *Will* Bent upon such Actions, which by no other Principle than that of *Divine Wisdom* he is directed unto?

In the Book you Entitle *Dying Thoughts*, p. 69. you say, 'Far be it from us to think, that Christ's Glorified Spiritual 'Body is such in *Parts*, and *Dimensions* as his Earthly Body 'was: That it hath Hands, Feet, Brains, Heart, Stomach, Intestines, as on Earth.

Here you Expressly Deny, that the Glorified Body of our Blessed Saviour hath *Hands*, and *Feet*, and Implicitly you Deny, that it has a *Forehead*, *Eyes*, *Mouth*, &c. As for the *Internal Parts* that you mention, I doubt I should Partake of your *Prophane Boldness*, if I should enter into a *Nice Discourse* about them. All that I shall confidently Aver is this, that Our LORD has in Heaven an *Organized Body*, in all such Proportions which are *Essential to an Humane Body*. That it is such in *Quality* as it was here upon Earth, no *Christian* that I ever heard of, did ever Affirm: But certainly he that Denies, that it hath *Hands*, and *Feet*, Contradicts the express Word of God, Deliver'd by *Two Angels*, Acts 1. 11, 12. 'And while they 'looked stedfastly toward Heaven, as he went up, behold Two 'Men stood by them in white Apparel, which also said, Ye

‘Men of *Galilee*, why stand ye gazing up into Heaven? This
 ‘same Jesus, which is taken up from you into Heaven, shall so
 ‘come in like manner as ye have seen him go into Heaven.

If He shall Come without *Hands* and *Feet*, certainly His
 Coming will not be in *like manner* (ὡς ἑώρακον) *as they saw Him*
go into Heaven. If any One shall wrangle about the Word
 ἕως, So, let him be put to Shame and Confusion, by those other
 Words of the Blessed *Angels* ὡς ἑώρακον, *In like manner*.

In your Book Entitled *Everlasting Rest*, you Talk very Ex-
 travagantly concerning the *Love of God*: And in all your
 other Writings on that Subject, there is some Resemblance of
 those *Ill-favoured* Conceptions, which here you set forth at
 large. ‘Long have I been poring, say you, Whether the Sin-
 ‘cerity of Grace, and so the Difference between an *Hypocrite*,
 ‘and a True Christian, do consist in the Nature, or only in the
 ‘Degree: Whether it be a Gradual, or Specific Difference; and
 ‘I never durst conclude, that it lay but in the Degree. First,
 ‘Because of the seeming Force of the Objections, which I
 ‘shall anon Answer. And Secondly, Because of the constant
 ‘contrary Judgment of All those Divines, which I highliest
 ‘valued.

Can you Reflect upon these words, and not be Conscious to
 your self, of being *Monstrously Self-conceited*, in that you De-
 clare to the World, that you Prefer your own *Private Conceits*
 before the Judgment of All those, whom even in your own O-
 pinion are the Best Divines. I pray, Sir, Reflect on this *Sence-
 less* Composure of words, which you produce upon a Pretence
 of maintaining your *Paradox*, viz. That the Sincerity of Grace,
 and so the Difference between an *Hypocrite*, and a True Chri-
 stian, do not consist in the Nature, but only in the Degree. ‘I
 ‘say, a Moral Specific Difference, usually founded in a Na-
 ‘tural Gradual Difference. If you confound these Two Spe-
 ‘cifications, you will lose your selves in this Point.

‘Furthermore observe that I say, that Sincerity of Grace,
 ‘as Saving, lieth in the Degree, not Formally, but as it were
 ‘Materially only. The words here following I think not un-
 worthy of an Answer. ‘Common Love to God, and Special
 ‘Saving Love to God, are both Acts of the Will. *Ans^w*. When-
 soever

soever the *Will*, or *Spiritual Appetite* is truly, and sincerely Exercis'd upon God, in that Act it so Adheres to Him, that it Loves, or Adheres unto no *Finite Object*, but in *Reference* to Him, the *One Infinite Good*. And therefore I confidently Aver, that what you say of a *Common Love* is but a *Fiction*. You expressly Affirm, that a Choice of Christ, and a Consent that He shall be ours, together with His Benefits, is consistent with an Unregenerate State. Which Affirmation of yours is so Notoriously False, that I shall make no other Reflection on it, than only to Beseech you to Consider, how little cause you have to Boast as you do, that you have Publisht so many Books, since you have shewn your self so Detestably Erroneous, even in that Book, which has been so much Applauded. 'He may, will, say you, speaking of an *Unregenerate Man*, Choose, Accept, or Desire Holiness, and Glory in a Second Place. This is a most palpable *Contradiction*: For the Nature of *Holiness* is to *Adhere* to God with such an Affection, which is Due Only to the *Infinity of Goodness*. Luk. 14. 26. 'If any man will come to me, and Hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own Life also, he cannot be my Disciple. By *Hate* in this place we are not to understand, that we *must Love less*, as you Assert, but that we *must not Love* them at all, but only In the LORD, or For CHRIST'S Sake: we must *Abhor* to Entertain any Kind, or Degree of Love to any *Creature*, but only in *Subordination* to the Love of the CREATOR. So far, as any Man may be Conscious to Himself, that he doth SPIRITUALLY Rejoyce in All *Events whatsoever*, *Sin* only excepted: And that For CHRIST'S Sake, he doth most Sincerely Desire the Real Welfare of the worst of his Enemies, so far he may be Assur'd, that he Loves the LORD JESUS in Sincerity, and consequently that he is in a State of Salvation.

In the Book you Entitle *Richard Baxter's Penitent Confession, And his Necessary Vindication*, pag. 1. You conclude a Description of the Nature of Repentance thus. 'Nor Live we in any [Sin] that is inconsistent with the Predominant Love of God, and Goodness. These words have a *rank smell* of those Two most *loathsome* Opinions, viz. That to Forsake (such as you call)

call) smaller Sins is *Not Essential to saving Conversion, and Repentance*: And that some Degree of Love to God may be in that Heart, where Sin is Predominant, which is so Evidently, and Unquestionably False, as it is True, that these words are a Part of the *Holy Scripture*; 'This is the Love of God, that we 'Keep His Commandments? They that Love the LORD JESUS in Sincerity, Renounce, Forsake, Abhor all Known Sin *Directly*, and *Formally*, And all Sin Unknown *Consequently*, and *Virtually*, viz. in as much as they stedfastly Purpose to Forsake any Practice, tho' they have been never so much Accustomed to it, if ever they shall be Convinc'd that it is any way Sinful. Pag. 66. 'I told them, say you, that some Foul 'Sins, that have got advantage by Custome, may stand with 'some Degrees of Grace. Well may you call the Writing of such a Book as this, an *Unfavoury Employment*, p. 85. Since you were Conscious to your self that it was *Unfavoury*, why would you Publish it to the Dishonour of God, and the giving so great a Scandal to so many poor Souls, whom you so Encourage to *Rail* at their Superiours, and to Conceit, that some Foul Sins may consist with some Degrees of Grace? Sometimes you shew, that you have some good Inclinations: I Pray God you may have more of them, and that they may not be as *the Morning Cloud*, and as *the Early Dew that passeth away*. Pag. 41. you tell us, that 'While you Liv'd in St. Giles's Parish, 'you went Morning and Evening to the Parish Church to Common Prayer, and Sermon; and Communicated Kneeling at the 'Rails. By these words of yours I am Animated to speak thus to you Before God, and *His Holy Angels*. I Beseech you, By the Mercies of God, that you would most Seriously Consider, whether you had not Done Well, and as becomes an Honest Man, and a Sincere Christian, if you had bestow'd your Labours in a constant Endeavour, to Perswade all sorts of *Non-Conformists*, to Communicate in the Publick Worship of Almighty God with the *Bishops*, and those *Ministers of the Gospel* that *Officiate* Under them, And not in Endeavouring to Defend, and Encourage them in a Contempt of those *Ecclesiastical Constitutions*, by which they are Enjoin'd to that *Communion*, which by your own *Practice* you have Declar'd to the World,

World, that you Judge to be Inoffensive to a *True Conscience*.
The LORD Give you Understanding in All things. So
Prayeth

Your Servant,

E. E.

To Mr. G. T. Oct. 28. 1691.

Mr. Tros,

I Beseech you, by the Meekness and Gentleness of our Lord Jesus Christ, that you would take it into your deepest Consideration, this Animadversion upon Mr. *Flavel's* Answer to the Twentieth Question in his *Sea-man's Catechism*. 'But I 'have not strength of my own to come to Christ by, and is it 'not Absurd to urge me upon Impossibilities in order to my 'Salvation?

This is indeed a Question of the Greatest importance to the Souls of Men. The Answer that is given to it by all true Christians is this, That tho' of our selves, or in our Natural Strength we are not able to Do any thing Acceptable to God, we may do all things through Christ Enabling us : And *Christ Offers* the Assistance of his *Holy Spirit* to All those, who upon the Hearing of the *Gospel* are sensible of their own Impotency to come to *Christ*, or to Walk in the *Ways of God*. The Answer which *J. F.* gives to this Question is Contrary to the Sense of all true Christians : For he would Perswade a Man to Act, in order to his Salvation, in his own Natural Strength. 'You are more absurd, says he, in pleading, and pretending 'your Impotence against your Duty : To which I Reply, That no Man shall ever be Able to Perform any Duty that he owes unto God, till he shall be Convinc'd that of Himself, or in His own Natural Strength, he Can do nothing, but *Sin*. 'For you 'think, says he, you have a Power to come to Christ, else how 'do you quiet your Consciences with Promises and Resolves of 'Conversion hereafter? *Ans.* They Follow the *Father of Lies*, who quiet their Consciences with any thing, but a sincere

cere Resolution to Abstain from all Known Sin, and to Perform all Known Duties, both towards God, and towards Man. Nothing can be more Absurd, than for One, who Professes himself to be a Preacher of the Gospel, to dissuade Men from Believing, that of themselves, or without the Divine Assistance, they are altogether Unable to Perform any *Duty*, to do any thing Acceptable to God. Whose Mercy I implore in the Name of Jesus Christ, that he would open the Eyes of all those Men, who Err, and are Deceiv'd by such Preachers, as *John Flavel*, that they may no longer Follow those *Blind Guides*.

Sir, I have Consider'd what Mr. *Baxter* says in the Book mention'd in your Letter, Dated *July 21*. And I shall Entreat you to Consider, what I say to Mr. *Baxter* in a Letter I have lately sent him, which if he do not Answer, I must take the Liberty to think his Silence proceeds from his being Conscious to himself of his Inability to make any plausible Pretence of any Rational Vindication, &c. Mr. *Flavel's* Pretence of Contempt cannot serve Mr. *Baxter's* turn; for above Twenty Years since He sent me divers Elaborate Letters, in a Dispute that requir'd much Reading, and the deepest Contemplation. The words in my last Letter to him, that I request you to consider are these: "You shew that sometimes, &c."

They, and they only may be said to be of the Church of *England*, who in *Word* and *Deed* acknowledge themselves under an Obligation of Conscience, to Communicate with Her constantly in the Publick Worship of Almighty God, which if you would do, I have such an Opinion of you, as to believe, that you would Deserve an Extraordinary Great Esteem from all the True, and Living Members of the Church, from whom that *J. F.* Deserv'd an Everlasting Detestation is, and ever shall be most confidently Asserted by

Your faithful Friend,

and Servant,

E. E.

*An Answer to Mr. G. T's Letter, Dated
Nov. 5. 1691.*

S I R,

THOUGH you tell me, that you are never like to be a Member of the Church of *England*, if my Description of Church-Members be *Orthodox*, I am so confident, that it is your Duty to be a Member of this Church, and I retain so Charitable an Hope, that you will never be in the Number of those, that *Rebel against the Light*, that I Dare not yet to Desist from my Endeavours, to Perswade you to be of our Communion: wherefore I do most earnestly Entreat you, to Peruse the Book I here send you, Written by that most Excellent Person so Eminent for all true Virtue, and Godliness, Bishop HALL. The God of Truth is my Witness, that it is not *Prejudice*, but the Love of the Truth, that makes me to Detest that Passage in the *Sea-man's Catechism*, which you undertake to Vindicate. You say in Defence of it: 'is it not absurd for any Man to make 'his Impotency a Plea against his Duty? I Answer: It is not Absurd, but most Rational for any Man to Plead his Natural Impotency against those that would perswade him to Do his Duty, to do any thing in order to his Salvation, in his own Strength. 'Are there not many, say you, who think they 'have a Power of their own to come to Christ? I suppose there are many such: But they must not be Allow'd in this Conceit, but must be Taught, that 'tis impossible for them to do any thing Acceptable to God, but by the *Divine Assistance*, which by the *Father of Lights*, for CHRIST's sake, is *Freely Offered* unto them. 'Tis manifest, that Mr. *Flavel* Allows him, to whom he speaks in this place, in this False Conceit, that he has a Power of his own to come to Christ: For he mentions it to shew, that such a Man is Absurd, and Guilty of a *Self-Contradiction*, in saying: 'But I have no strength of my 'own to come to Christ by, and is it not absurd to urge me to im-

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possibilities

‘possibilitiës in order to my Salvation? I shall now give you some of my Reflections on what you say in Defence of Mr. *Baxter*: viz. ‘That a Minister of Christ, call’d by God to ‘Preach the Gospel, and Authoriz’d by Man, may lawfully ‘leave a Laical Communion with your Congregations to go, ‘and Preach to whom he is called. And what great Reason ‘he hath to make it his grand Work, to press others to the ‘Communion of the Church of *England* in those things, which ‘he himself judges at best but indifferent, and his Hearers may ‘judge sinful; and so he himself knows he may serve God acceptably without them, and his People believe they cannot ‘do so with them, judge you. *Ans.* ’Tis manifest, that Mr. *Baxter* Vindicates himself for his Communicating in *Publick Worship* with the Church of *England*, and not only in those things, which he judges to be at best but *Indifferent*: And therefore He must needs be Guilty of Gross Impiety, in Encouraging any sort of People to separate themselves from that Communion, which they are Oblig’d unto by the *English Laws Ecclesiastical and Civil*, and by the common Bonds of *Christianity*, which oblige us to Hold *Publick Communion* with all Christians in the World, so far as it may be done without *Sin*. I Beseech you to consider these things, as in the presence of our Blessed LORD, *who is ready to Judge the Quick, and the Dead*. I am

Your Faithful Servant.

To Mr. G. T.

S I R,

I Shall say nothing at present concerning Mr. *Flavel*, but that I am heartily sorry to see you are so *Partial* in your Judgment of his Writings: Of the Censure I pass on them I design (God willing) to give an Account to the World very speedily: But I shall not make any Reflection upon you, or any Writing I receive from you. And in all things I shall carry my self towards you with all imaginable Candor, and Civility. You say, I have a design to *Proselyte* you, &c
I have

I have no Hopes to perswade you to Grant, that *Presbyterian* Ordination in *England* is *Null*, and of none Effect, any other way, than by Entreating you to peruse such Writings on that Subject, as I shall Lend, or Give you. I consider, that I must give Account at the Last Day for every word I speak of any Man. I have found Mr. *Baxter* Guilty of *Gross Impiety* upon many Accounts, particularly that most Execrable *Heresy*, (which his *Schism* occasion'd) in his Book Entitled *Dying Thoughts*, p. 69. For which I call'd him to Repentance in the last Letter I sent him, in these words: 'Here you expressly 'Deny, &c.

I hope I shall be able very shortly, to give you the sight of a Satisfactory Answer to the Printed Letters you mention, concerning Ecclesiastical Government. *Peter Dumoulin* was fully Answer'd by Bishop *Andrews*, in his Letters to him, tho' Mr. *Baxter* in one of his Books insinuates, as if Bishop *Andrews* in those Letters, shew'd himself to be of the Opinion, that it was Lawful for Presbyters to Ordain Presbyters; for which Fault (to give it no worse Name) He ought certainly to have Repented. I give you many Thanks for your Offer to Lend me *Blondel's* Book, and in Requital I here Present my Thoughts in Print of that Elaborate Undertaking, to Evacuate the Right of Episcopacy, which the *Gates of Hell* shall never Prevail against.

The Sermon I send you, you may keep Three ^{cc}Weeks, or a Month.

I Concur with you in those Charitable Sentiments, which you express in the Conclusion of your Letter. But I must declare, that I am Confident, that the Ardent Indignation I express against some Men's wicked *Errors*, is no *Uncharitable Heat*, (as you speak) but the Result of *True Charity*, of a Principle of Doing to all Men, as I would, that in the like Case, any Man should Do unto Me. My Charity prompts me to Believe, that the Rough Language you give me, out of your Zeal (tho' Mis-guided) for Mr. *Flavel's* undue Reputation, proceeds from no dishonest Principle, and therefore I am not in the least Offended at it. I do not deny, but what you say of a *Natural-Moral Impotency* may be taken in an *Orthodox Sense*: But I

affirm, that our Blessed LORD in the *Gospel* Offers to every Man the Assistance of His Holy Spirit, to take off that *Natural-moral Inability*, or *Averseness from the true Good*, &c.

I have written against the False Doctrine that has been Publisht by ——— with great Severity, in a Letter to Himself, and to divers other Learned Men. In some Things I vindicate Dr. *Owen* against him. I beseech Almighty God, to give us all Grace, to mind that Precept of the Holy Apostle: 'My Brethren, have not the Faith of our Lord Jesus Christ, the Lord of Glory, with respect of Persons.

I am

Your most Faithful Friend,
and Servant,

E. E.

To Dr. WILLIAM BATES, Easter-Tuesday
1692.

S I R,

BY a Sermon of yours, that I heard above Thirty Years since, and by what I have Read of your Writings, I conceiv'd such an Opinion of you, that I hardly ever spake of you, but with some Expression of an Esteem for you, as a Person of a very Candid and Peaceable Temper: But I must confess my Thoughts of you, as to your *Morals*, are much Alter'd, by the Reading of your Extravagant *Encomium* of Mr. *R. Baxter*, and your most uncharitable Reflections on those Excellent Persons, who, by the Blessing of God, Prevail'd against him, in his most Impious Endeavours, to *Extirpate* the *Episcopacy*, and *Liturgy* of the Church of *England*. I have some Hopes that Mr. *Baxter* is in Heaven; but my Hopes would have been much greater, if you had told us, that he Repented Directly, and Expressly of the wicked Errors he has Publisht. I put him in mind of some of them, in a Letter I sent him not long before

before his Death, particularly of this : ‘ *Richard Baxter’s* Dying Thoughts, p. 69. ‘ Far be it from us to think, that Christ’s Body is such in Form, Parts and Dimensions, as his Earthly Body was : That it hath Hands, Feet, Brains, Heart, Stomach, Liver, Intestines, as on Earth. That it is such in Quality, as it was here upon Earth, no Christian, that I ever heard of, did ever affirm : But that it hath *Hands* and *Feet*, no Christian, that I ever heard of, did ever deny.

I could not Read these words of yours without great Indignation: ‘ The Old Clergy, from Wrath and Revenge, were very active to carry on, and compleat that Act [*viz.* The Act of Uniformity.]

Sir, Did You ever *Vivâ Voce*, or by any Writing Endeavour to Convince them, that they had been Guilty of such horrid *Hypocrisy*, as to act by the *Instigation of the Devil*, in a way of *Inordinate Anger*, and REVENGE, whilst they Profest to act in the most solemn Manner, for the Glory of God, and the Salvation of Men. If you never Wrote, or spake to them, &c. I shall leave it to your own Conscience to Judge, whether it were not an Act most Barbarous, and Inhumane, to cast upon Them so great a Reproach, so many Years after their Death. I had the Happiness to be most intimately Acquainted with One of Them, Bishop *Gunning* : My Acquaintance began in 1659. Some Years before his Death I frequently Convers’d with him : I knew Him as well as ’tis possible for me to know any Man ; and I think it my Duty to give to You, and to all the World, this Testimony of Him, before God, and his Holy Angels, That He was an *Israelite indeed, in whom there was no Guile*. If any Man should say to me, that he acted in that Great Affair, upon a Principle of Revenge, I should tell him, that he spake by the Instigation of the *Father of Lies*, and expos’d himself to the Vengeance of the God of Truth.

I consider, that it can be but a very short Time, before You, and I must appear before the Judgment-seat of Christ, where I must give an Account of what I have here Written, and you of the Temper of Mind, with which you Receive it from

Your Servant, for Christ’s sake,

Edm. Elys.

To Mr. GEORGE TROSSE, March 3^d.

1691.

S I R,

I do once more Entreat you, to take into your deepest Consideration, what I say in the Paper I sent you, *De Jure Episcopatus*. Is it not Evident, that *Blondel*, in his large Treatise, Endeavours to impose upon the World a Conceit, that *Presbyters have a Power to Ordain Presbyters*? And would he not insinuate, that *St. Hierome* was of the same Opinion? And yet he cites these very Words of *St. Hierome*: 'Nihil EXCEPTA ORDINATIONE facere Episcopum, quod Presbyter non faciat. Would he not Insinuate, that *Saint Chrysostome* was of this Opinion, that *Presbyters, &c.* And yet He cites these Words of *St. Chrysostome*, Τὴν χειροτονίαν ἡμεῖς αὐτοὶ ἀναβεβήκασι: So that 'tis manifest, that this Verbose Writer Over-throws his own Design. I must apply my self to so much of (what you call) my *Thundering Rhetorick*, as to say, that I have little, or no Hope of the Salvation of any Man, who shall Persist, to the End of his Days, in making light of such an Argument for the Right of *Episcopacy*, as that which I express in these few Words: 'Ex mente Patrum, qui post Apostolos Immediate seu Proximo Sæculo vixerunt, Toto Orbe constituta est ἐπίσκοπος, quatenus Presbyterio præcellit: Judicet Æquus Lector an fieri potuisset, ut aliquid Summi apud Omnes Christianos momenti Toto Orbe ex mente Patrum, qui post Apostolos Immediate vixerunt, aliâ ratione Constitutum esset, nisi juxta Præceptum, vel Exemplum, quod ipsi Tradiderunt Apostoli.

My Sister presents her Service to You. She desires, that I would acquaint you, that she says, she cannot but wonder how 'twas possible, that in reading Mr. *Flavel's* Book, Entitled, 'The Reasonableness, &c. you should over-look that most notorious slanderous Passage, p. 99. 'What is the matter when all is sifted and examined? Why, the matter is this; some will be 'more serious, strict, and conscientious, than others think 'fit,

'fit, or necessary for them to be. They dare not Curse, Swear, Whore, and be Drunk, as others do.

'Tis strange, that you would make use of such a Word, as *Applause* in the Conclusion of your last Letter. The Applause of the greatest Potentates, or the greatest Scholars upon Earth, could not give me the Thousandth part of that Delight and Satisfaction, which, Blessed be G O D, I continually Enjoy in the Reflections I make on those words of the *Holy Apostle*, 'Therefore we both Labour, and suffer Reproach, because we trust in the Living G O D. I am,

S I R,

Your Faithful Servant,

E. E.

To Mr. GEORGE TROSSE.

S I R,

IF you shew'd the last Letter you sent me, to any Person whatsoever, you did me great Wrong, in Representing Me as One, that Believes all Non-conformists to be in a State of Damnation, &c. Upon this I shall give you some of my Reflections, when I shall be more at leisure. At present I shall only tell you, that *What you say may easily be Answer'd*, can no sooner be Answer'd, than it can be Prov'd that, tho' St. *Hierome* Excepted the Power of Ordination, from the Power he attributes to Presbyters, yet he Grants, that they had that Power: And tho' St. *Chrysostome*, speaking of Bishops, and Presbyters in the Days of the Apostles, says, that the Bishops were above them only in Point of Ordination; yet he believ'd, that the Presbyters had a Power to Ordain, as well as the Bishops. You say, that *Blondel has sufficiently prov'd, from Scriptural Arguments, and Monuments of Antiquity, that Presbyters have a Right to Ordain Presbyters*: I desire you would shew me one of those Arguments. The Good LORD give us all Grace to Love the Truth, and Peace. I am constantly

Your Faithful Friend and Servant.

To Mr. G. TROSS.

S I R,

I Thank you for your last Letter: I grant, that *Blondel* would fain perswade the World to believe, that St. *Hierome* in these words, *Exceptâ Ordinatione*, had Respect to the Age in which he Liv'd, but not to the Times of the Apostles. But in this same Epistle (*Ad Evagrium*) St. *Hierome* clearly shews, that He believ'd, that in the Times of the Apostles, and so Continually to the Age in which He Liv'd, the Bishops had some Pre-eminence above other Presbyters; in which certainly He had Respect to what He had said in the same Epistle, viz. That the *Bishops* had the Power of *Ordination*, which the *Presbyters* had not.

Tho' I still dislike the word Applause, I grant, that I should be very Blamable, if I were Unmindful of that Saying of the Blessed Apostle: 'Do that which is Good, and thou shalt have 'Praise of the same: And that of *Solomon*, 'A Good Name is 'Better than Precious Ointment. But I would rather be Clamour'd against by Thousands of those, who Disregard our *Holy Liturgy*, than Desist from Endeavouring, with All my Might, to Reclaim them from their Wicked Errors.

You say, You cannot guess why I write only *De Jure Episcopatus*, and leave out *Divino*. My Reason for so doing is this, That I have Observ'd a great deal of Useless *Altercation* about these Terms, *Divinum*, *Apostolicum*, *Ecclesiasticum*, which I Endeavour'd to Avoid. It will be sufficient for Me, if You, or any other, with whom I have to do in this Controversy, will grant what I Assert, pag. 13. 'Summâ, ac Plenissima Potestate, quam Ecclesiæ suæ Dedit CHRISTUS Dominus, '& Deus Noster, Constitutum esse *Episcopalem Ordinem à Presbyterali Distinctum*. Grant this, and then 'twill be Indifferent to Me, whether you call the *Jus Episcopatus Divinum*, *Apostolicum*, or *Ecclesiasticum*.

You were pleas'd to use these words: 'I cannot but stand 'Astonisht at that uncharitable, and horrible Expression of
yours,

'yours, That you have little, or no hope of the Salvation of
'such a One, as shall make light of your Argument for your
'Episcopacy.

I Pray, Sir, take a *Review* of my words: They were these:
'I have little, or no hope of the Salvation of any Man, who
'shall *Perfist*, to the End of his Days, in *making light* of such
'an Argument, for the Right of Episcopacy, as that which I
'Express in these Few words: You see I do not call it My
Argument: I Attribute nothing to my self, but the Express-
ing it in so Few words. The Argument has been often us'd
before I was of Age to think of the Controversy: And 'tis
Obvious to any Man, that has been Verst in Church-History.
You your self Declare in this very Letter, *That the most Rigid
Presbyterian may Subscribe every Word thereof.* I will not say,
that any Man, that will Subscribe every Word thereof, is in
the Number of those, that do at present *make light of it*; much
less can I be confident, that such a One will *Perfist*, to the
End of his Days, in *making light thereof.* Far be it from me
to say, I have little, or no Hope of the Salvation of any Man,
that Lives and Dies in an Opinion, that Presbyters have a
Power to Ordain Presbyters: But he that has such an Argu-
ment, as I mention'd, Express to him in Terms by him clearly
Understood; And Prefers his own Private Judgment before
the Judgment of All Ecclesiastical Governours, in the Age
Next to the Apostles, and *makes light of*, or Despises an Argu-
ment Drawn from the Consent of All those Holy, and Learned
Men, I do not think that Man to be Invested with that Chri-
stian Humility, which is Necessary to Salvation. Since you
Talk of *My Episcopacy*, I desire you would more plainly Con-
sider what it is: 'Tis a Power Confer'd upon some Men to Or-
dain Deacons, Presbyters, and Bishops, *viz.* other *Ordainers*,
which Power is not confer'd upon All Presbyters. I shall not
undertake to Determine, what Power of Government is the
Natural Result of this Paternal Power, *viz.* of *Ordination*: But
'tis Self-Evident, that *Bishops*, having the Sole Right of Or-
dination, are Superiour to *Presbyters*, that never Receiv'd
any such Right, or Power.

Those words, 'Summi apud omnes Christianos momenti, I Translate thus: 'Of Exceeding Great Moment, or Importance to All Christians. I shall say no more at present of *Episcopacy*. As for the English Liturgy, I must Avert to all the World, that he that Seduces any One Person, from Worshiping Almighty God, According to this Liturgy, is most Injurious to All the True Members of the Church of *England*; And consequently, to All those Christians in the Whole World, who Approve Our most Excellent Liturgy, And so Hold Communion with Us. I Pray God to Bless You, And to Lead You by His Holy Spirit into All the Ways of Truth, and Peace.

Your Faithful Friend,
and Servant,

E. E.

To *Mr.* JOSEPH HALLET, *June 10.*
1692.

SIR,

I Earnestly Entreat you, By the Profession you make of Desiring the Propagation of the Belief of All Sanctifying Truth, that you would Endeavour to Convince Me, if you conceive there is any Falschhood in the Paper * I send you,

Your Servant, and the
Servant of All Men
For Christ's Sake,

Edm. Elys.

* *Animadversions Upon some Passages in a Book, Entitled, The True Nature of a Gospel-Church, and its Government.*

An

*An Answer to Mr. TROSSE'S Letter,
Dated June 3^d. 1692.*

S I R,

TIS strange that you do not Observe, that those words of St. *Hierome*, which you Recite to Prove, that the Office of a *Presbyter*, and a *Bishop* is the Same, must be understood with that Limitation, which St. *Hierome* himself Expresseth in these words, EXCEPTA ORDINATIONE.

God is My Witness, that (if I know any thing of My own Heart) there is not any Sin, from which I am more Free, than that, which in your last, and another Letter, you seem to Suspect me to be Guilty of, *viz.* The Vanity to *Affect* the Fame of making a *Profelyte*, &c. You say, 'Our Saviour tells us, 'twas not in his Power to give the highest Degree in Heaven to any; and will you take upon you to Qualify those who shall enter into it, and who shall not. *Ans/w.* God Forbid, that I should take upon me to Qualify those, who shall enter into Heaven, &c. But, as I am a Minister of the Gospel, I have Authority to Shew, according to the Scriptures, what Qualifications are Necessary to Salvation, or an Entrance into the Kingdom of Heaven. One of these Qualifications I Assert to be the Habit of True HUMILITY: And I say again, (This is not to *Recur* (as you speak) to what I have said already, but to *Stand to it*) As in the Presence of Almighty God, and His Holy Angels, That as for any One, who 'Prefers His own 'Private Judgment Before the Judgment of All Ecclesiastical 'Governours, in the Age Next to the Apostles, and *makes light* 'of, or Despises an Argument Drawn from the Consent of All 'those Holy, and Learned Men, I do not think such a Man to 'be Invested with that Christian Humility, which is Necessary 'to Salvation. I shall once more Entreat you to Ponder in your Heart, the weighty Sence of these few words in the Sermon I Lent you. 'It is observable, that hardly any thing 'does occasion more Bitterness, and Heat, than an Unwarrantable Departure from a Church, which imposes nothing

• Sinful, as a Term of Communion. For Separatists, to Justify their Departure, will be apt to charge great Faults, how little soever deserved, upon the Society they have left, and so of course grow more and more sower, and censorious, whereby Animosities will encrease, and the Breach will be continually widen'd by fresh Provocations.

Mr. *Burrough's* Book you may keep a Month: He's Ready to give Satisfaction to any Man, of a Contrary Judgment, that shall make any Objection against any Passage in it. The Paper Against the Anti-Trinitarians, I desire you would Accept with the same Kindness, with which it is Presented to you By

Your Faithful Friend,

and Servant,

E. E.

To the READER.

SINCE the writing of these Letters, I have seen an Excellent Book in Defence of *Episcopacy*, Written By the Right Reverend Father in GOD, *THOMAS MORTON*, Late Lord Bishop of *Duresme*: Publisht by Sir HENRY YELVERTON Baronet, with an Excellent Preface, Concluding with these words: 'Since all Truth is great, and will prevail, I cannot but hope this Truth will have a good Success. If the constant Practice of the Primitive Church, if the Authority of all the great Reformers in the Protestant Church, if the Universal Consent of Ancient Holy Fathers, if the concurrent Testimony of Modern Divines, if the Confessions of so many great Divines in our late ill Times, the Blood of Arch-Bishop LAUD, or the Martyrdome of Our late blessed Sovereign, have any Rhetorick at all, let these compel thee to forsake these Separations, and to return to the Bosome of that Church, whose Orders are Apostolical, whose Ceremonies are Primitive, and whose Doctrine is most Orthodox. I shall Recite the last Section of this most Learned, and Pious Discourse, which I am confident will Smite the Heart of any *Presbyterian*, that has but the least Spark of Christian Ingenuity. 'Never did, nor could any deny, but that every of the Angels of the Seven Churches of *Asia* had the Approbation of Christ himself after his Ascension into Heaven, that Book wherein they are mention'd being called, the *Revelation of Jesus Christ*, as the Author, delivered by an Angel to *John*, as unto Christ's Scribe, commanding him to write the seven Epistles, and to direct them to the *Angels* of the Seven Churches, Two of which Angels Christ commendeth in the same Epistles, for the good Discharge of their Function. And is not Commendation Testimonial enough, and an Argument of his Approbation? The other Five Bishops (being more or less Delinquents) are Reprehended for Neglect of their Cure. And is not Reproof of the

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‘ Neglect of Duty in the Officers, a Justification and Approbation of their Offices ?

‘ Finally, as those which are Faithful in their Offices are continued, so they that were Obnoxious are threatened, *To be removed, except they did Repent.* So that here is no displacing of any for a first Offence, nor yet an Eradicating the whole Order, for the particular Abuses of some : For he that calleth for *Repentance*, and Amendment of Life in the *Ministers*, intendeth a further Execution of their *Ministration*, and *Discharge of their Function in these Angels, which was a Prelatical Superintendency, or Episcopacy*, as hath been Testified, not only by Protestant Divines of the Reformed Churches, Fourteen in Number ; but also so generally, that Doctor *Scultetus* (Divinity Professor of *Heidelburgh*) concerning this Approbation of Christ, saith, *That all the most learned Interpreters have by Angels understood Bishops, nor can they do otherwise without violence to the Text.*

‘ All Glory be to God through Jesus Christ, the Bishop of our Souls, the Author and Finisher of our Faith. *Amen.*

F I N I S.

A
REFLECTION

UPON

A Passage in a BOOK, Entitled,
VOX CLAMANTIS.

SECT. 6. **I** Am not a little Abasht, that tho' you, according to
'to your declar'd Principles, and Ordinary Pra-
'ctice, are Non-conformists, and Dissenters; yet
'upon Occasion, and to get into Place and Office of Honour,
'or Profit, you will, and can take any manner of Tests, that
'have of late been impos'd; also, that you can, on such Occa-
'sions, take the Sacrament according to the Form and Way of
'the Church of *England*, though you never did before, nor per-
'haps will ever do the same again, except on the like occasion.

It is hardly to be imagin'd, that any Man, who would be
thought to be a True Christian, could ever be Guilty of a more
Accurs'd and ATHEISTICAL practice than this, To
make profession of being a true Member of the Church of
England, by taking the Sacrament of our LORD's Body and
Blood, having formerly frequented, and Resolving again to fre-
quent the *Assemblies* of those Men, who separate themselves
from the Church of *England*, not acknowledging the Autho-
rity of BISHOPS, nor approving the Book of COMMON-
PRAYER, as the Instrument of performing the publick
Worship of Almighty GOD. Such HYPOCRITES, who
pretend thus at certain times to have Communion with the
Church, being in their Hearts SEPARATISTS, shall *Know*
there is a GOD that Judgeth in the Earth, who searcheth the
Heart, and tryeth the Reins, *And shall bring every Work into*
Judgment, with every secret thing, whether it be good, or whe-
ther it be evil.

ELIXOT K TPIE IHΣOT.